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WEEKLY REVIEW.

—In our Epitome will be found some remarks from the *Bombay Gazette* on the extent to which this country is still subject to Brahminical sway. All departments of Government are penetrated and honeycombed by the influence of Brahmins. We are not a British Government, but a great Brahmin power, says our contemporary; and facts go far, we fear, to bear out the statement. We are not sufficiently acquainted with the other Presidencies to speak positively, but, with regard to Western India, it is notorious that in many of the offices and departments, Brahmins hold the strings. The European head of the Department may wish to bring in this or that person, but if the appointment is not agreeable to the chief Brahmin clerk the place will soon be too hot to hold him. There are office cabals that have the power not only to eject whom they like, but to blast the reputation of any one who does not bow down to them. There is no country in the world where such powers of secret combination are enjoyed as in India. Nor is there probably any class that understand so well as the Brahmins the art of ingratiating themselves with their superiors; the latter are thoroughly persuaded that their Brahmin karkoons are simple-minded, sincere, unaspiring, truthful, disinterested and impartial. Just here is the danger. We think our contemporary has done well to refer to this matter.

—For the benefit of Native Christian Students and of all desiring access to good books, the Rev. R. Stothert and Rev. G. R. Navalkar have established a Christian Literary Institute. Annual prizes for proficiency in religious knowledge are to be awarded. Rs. 5 per annum constitute the subscriber a member; Rs. 2 if he is connected with a Missionary Institution. The first prize (Rs. 50) will be for the best Essay on the History of Missions. The second (Rs. 40) for Essay on the Corruptions of Popery. The third (Rs. 30) for Essay on the Evidences of Christianity. The competitors to be members of the Institute. The Library is for the present in the house of Mr. Stothert, Khetwady, where also, we believe, lectures are delivered.

—We have marked for insertion elsewhere an extract from the *Pathway of Power*, by H. W. S. giving an account of the immediate deliverance of one who had been for three years in distressing darkness. There may be among our readers some who are in spiritual darkness, and we commend to them the experience there narrated.

—The death of Lord Hobart, Governor of Madras, seems to have been remarkably sudden. On the day of his death nothing more was known than that he was unwell, and that Lady Hobart was anxious.

—There are no less than 63 European Missionaries (besides 36 sisters) in connection with the Basel German Evangelical Mission in South India. Of the 63, nineteen are unordained. There are 5 Native Pastors and 64 Catechists. There are about 100 teachers, mostly Christians. Children under instruction, 2,429. Of the 5,057 Christians, 2,714 are communicants. Of the converts from heathenism made last year, 84 were adults. The largest ingathering was in the Udapy district. Some of the converts have had to endure severe persecution, and have been sustained under it. The Native congregations exhibit a very commendable liberality. In open-air preaching the Missionary is generally attended by the pupils of the Middle Schools and the Seminary, the eldest of whom sometimes preach. The Moplahs often do their best to break up the congregations. There are 21 pupils in the Catechist Seminary. The Report furnishes evidence of the usefulness of Bible and Tract distribution. The printing, chiefly in Canarese and Malayalim, amounted to 83,382 copies. There are nine or ten Industrial Establishments, where weaving, tiling, carpentry and enginery are carried on. Many of the converts find employment in these. We have marked some passages of this Report for our Miscellany. The total expenditure of this widely-extended Mission in 1874 amounted to Rs. 1,61,101.

—It is proposed to establish a Young Women's Christian Association in Bombay, and we understand that a beginning has already been made in the matter; the members number at present about a dozen. We have much pleasure in drawing the attention of our readers to a paper on this subject in another column. We need not say that we shall heartily rejoice in the establishment of such an Association.

—Some of our contemporaries have flattering notices of two new idols that have been this week placed, in a Hindoo temple just completed, in the heart of Bombay. It is very sad to one who believes truth to be any thing, to see this wealth lavished and these honours paid, in behalf of beings that have no existence, Narayan and Lukhshami, as fictitious as any of the genii of the Arabian Nights, or as any of the deities worshipped in Greece, Rome or England 2,000 years ago. Another magnificent Hindoo temple is being erected on our principal thoroughfare, Calbadevi.

—The Mail brings intelligence of a fearful tragedy. Three *savans* (or madmen) ascended in a balloon from Paris, and allowed the balloon to rise to a height (five miles) that proved fatal to two of them and nearly so to the third.

Whosoever will, let him partake of the water of life freely. Ninety-nine out of every hundred have put feeling in the place of Christ. Man's religion is in two letters—*do*; God's religion is in four—*done*. It is wrought out by another, and all I have to to do is to take it.

We take the liberty of printing a letter received from Rev. Wm. Taylor, London, April 15th, which we think will interest our readers:—

"I preached to Bro. Moody's overflow audiences of several thousand on Sabbath 28th ult., my first Sabbath here. On Monday Moody went to Liverpool, and I preached to his great congregation on Monday night. The hall will seat 14,000, too many to reach effectively. What a sight! 14,000 men admitted by ticket to hear the Gospel, not a woman except in the choir; and on Sunday, 3½ P. M., 14,000 women by ticket. On Wednesday I went to Liverpool and Moody returned, and I preached there, in their temporary hall to seat 7,500, for ten days. They had more than crammed it for a month. Many congregations had suspended all their ordinary services, and merged everything in the general movement for a month, but before I went had not only resumed regular work, but in many places were running special services. That is just the right thing to do. Thus the tidal wave sweeps out into a hundred channels, in every direction. Of course the central crowd is not so great, and nobody but Moody and Sankey could at once draw it back, nor is it desirable very soon to do so. On week evenings I had about 3,500, and on Sabbath evening about 7,000, and a blessed soul-saving work. I returned to London last Saturday, and on Sabbath twice, and on Monday, Tuesday, and Wednesday nights preached at the Agricultural Hall, while Bros. Moody and Sankey were opening a new series in a new Hall built for the occasion in East London. Moody has a Bible reading at the Queen's Opera, a place to hold 3,000, at 3½ P. M. daily, crowded of course. The Bible reading is simply preaching by topical reference to parallel passages, which many of the people turn to, while the preacher explains and applies each passage to the topic. For two days the subject has been the Holy Spirit, a Person of the Trinity, with passages to prove it; a Teacher; a Comforter, etc, These points are not formally announced, but all the phases of the Spirit's work are deduced from the book, and often announced as a conclusion. "All very earnest, very natural and simple; as: Nicodemus was a member of the Church, held in high esteem for his piety. If he lived now he would be an office-bearer in some one of our churches."

Next Sabbath, I am to commence a new series of services in Victoria Theatre to seat about 3,500, in South London, and hope for a work of God.—On my voyage home I got nine days for work, and mostly on my knee where I could catch the light on deck, amid a crowd of passengers, I wrote about 500 pp. foolscap which dear Bro. M. had bound for me, so that the wind could not blow my copy away. I have not been able since landing here to read over all my copy, but have got over most of it, and have sent the bulk of it to the printers. It will be in size about like "Seven Years' Street Preaching in San Francisco." Title, "Four Years' Campaign in India."

"This kind goeth not out but by prayer and fasting." Upon these words of our Lord, the Dean of Chester, in one of his "Meditations on the Miracles," says:—

"In the histories of all Christ's miracles faith plays a very conspicuous part; but very commonly it is faith viewed on its recipient side. Here we have the inculcation of this principle in its active and energetic aspect. We are reminded that some sins are so inveterate that prayer is not enough, without the most determined and sustained self-denial: and faith is not real unless in such cases it produces the self-denial as well as the

prayer. This is true in reference to our own struggles for ourselves and in our own hearts and lives. But it is also true of efforts on behalf of others; and to such efforts, in fact, the words of Christ mainly relate."

Our attention has been drawn to the above passage, and our opinion of it requested. We suppose that the question with our correspondent is this: Do the words of our Lord inculcate fasting as a Christian duty?

In the account of the miracle of the healing of the possessed boy given by Matthew, we are told that Jesus informed his disciples that the reason of their failure was their unbelief (xvii. 20.) This agrees with his exclamation, "Oh faithless and perverse generation." Combining the accounts, we have faith, prayer and fasting, all indicated as necessary for the accomplishing of a work like this: The expression "this kind" indicates that there are cases presenting greater difficulty than others, and demanding more effective measures. The expression, "All things are possible to him that believeth," shows that after all the promise of victory is to faith, the prayer of faith, not to faith and something else. If fasting is necessary, it is because either it is an appropriate expression of faith, or because it is an aid to faith. "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain," etc.

It was when the prophets and teachers at Antioch were ministering to the Lord and fasting, that the Holy Spirit said to them, "Separate me Barnabas and Paul for the work whereunto I have called them." We then read: "When they had fasted and prayed and laid hands on them, they sent them away." Acts xiii. 2, 3. And in Acts xiv. we read: "They returned to Lystra and to Iconium and to Antioch. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord." Paul also tells the Corinthians that on certain occasions they may give themselves to fasting and prayer. 1 Cor. vii. 5.

God requires not merely faith, but a suitable expresssion of faith. He knew the faith that was in the heart of Abraham before the latter left home to offer his son Isaac, but required the exhibition of this faith. Fasting, when it is voluntary, shows the earnestness with which we are seeking the blessing, and may be both an indication of faith and an aid to it. Faith is developed in the contemplation of the objects of faith; and such contemplation may be greatly helped by turning away from the things of sense and appetite.

THE following extract from a private letter written by a lady in New York, may aid or interest some of our readers:—

"I go to the Five Points every Sunday. My women [a class of Italian women to whom she reads and explain the Gospel in their own tongue] are attentive but not yet, that I can see, taught by God. Is the hindrance in myself? I ask the Lord to show me? He has of late graciously removed within me some hindrances to faith and to obedience. I was shown that I must believe His promises, contrary to the evidence of consciousness, as we believe certain facts demonstrated to our reason contrary to the evidence of our senses, [as, for instance, the revolution of the earth round the sun]. A great obstacle has been thus overcome, making the way much freer. I have been shown also how to forgive others their debts towards me of love and kindness, cordially yielding all claim, doing this in faith, of course, that the Lord would do it in me. It is an immense relief. We ask the Lord to forgive us as we forgive others. It is not in human nature to give up heartily a just claim, retaining no hard thoughts towards the debtor. But when by the Holy Spirit we truly forgive, we understand how the Lord can heartily forgive us. How plain it is to me now, that we can never acquire any goodness of our own. I am quite content that it should be so, that all goodness may be the Lord's. [There is none good save One, that is, God.]

"You will learn that Henry Varley has been here, preaching in our churches, preaching to many thousands in Barnum's Hippodrome. How glad I am that so many have heard him! He presents the whole Gospel, no mutilation of it. He has been invited to give Bible Readings in private houses, Wm. E. Dodge's and others'. So, many people of the higher classes have been brought into contact with him."

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SATURDAY, MAY 15, 1875.

PAUL, THE CHRISTIAN'S PATTERN.

X.

WE may sometimes see a Christian haunted as it were with a perpetual and oppressive sense of his liability to err. Everything about him is studied; his actions, words, looks; every thing is subjected to restraint. He is like one who has a vicious and unruly horse in hand, and who is not quite sure that he is master of it; as you sit beside him, you cannot carry on any pleasant conversation with him, he is in such continual anxiety about his driving. Or he is like one who is crossing a stream upon a long and narrow trunk of a tree, high above the rapid and deep torrent, and who is conscious that the slightest misstep may cost him his life; his whole being is bound up in his anxiety to get safely across.

Now it is very true that we need to be ever watchful, ever on the *qui vive*, like soldiers mounting guard; we are to watch and pray always; our adversary the devil goeth about like a roaring lion. If one knew that a lion was at large in the streets, he would feel the need of having his eyes and ears well open as he went about, to catch the first indication of the lion's proximity. We are to work out our salvation with fear and trembling; I was among you in weakness and in fear and much trembling, says Paul to the Corinthians. We are to put on the whole armour of God, and to pray always with all-prayer.

And yet there is, for the sons of God, such a thing as liberty. Paul congratulates the Christians whom he addresses upon their deliverance from bondage, not merely the bondage of sin, but that of the law; he says repeatedly that they are free men in Christ Jesus; and that no man may take from them their liberty. How else could they have the peace of God? how else find rest to their souls in bearing the easy yoke of Christ? how else rejoice with joy unspeakable? how else be without care? how else could there be the best development of all our powers? how else could we be genuine men and women? Israelites without guile?

We know a person who produces upon every one who is in her company the impression that she is most kindly disposed towards him. People are very much drawn towards her, and they immediately conclude that she has conceived a great friendship for them. They say to themselves, "What a kind interest she manifested in me and mine! what thoughtfulness she showed! what considerateness! here is the true Christian love that we read about. I feel that I have a friend here. She will be troubled if she does not hear from me soon. I must go again at the earliest opportunity." Soon, he goes again. There is the same Christian kindness. But, to his humiliation, he finds that she has almost entirely forgotten almost the previous interview; she asks again questions already answered; makes mistakes in referring to his family and connections; and in fact shows plainly enough that she has never once thought of him during all the time he has been absent. Now this person is by no means without true Christian kindness; she will gladly deny herself in order to help any sufferer; she will really put herself out to oblige you, if there is opportunity; the mistake is that she gives an exaggerated expression of her kindliness in her manner and address. She has been brought up in a school where the art of interesting people has been studied as a part of Christian ethics, and this study has been carried so far as to interfere with something that is even more important, namely, the maintenance of perfect truthfulness. Christ is the Truth; and we must be careful, in pleasing our brother, not to wound Christ.

In the life of almost every Christian there comes a time when he is much tempted to seek for himself a religious reputation. There is a great snare connected with this. We want to commend ourselves to good people, to the truly pious, and this seems to be a legitimate aspiration; and we are led, almost unconsciously, to put our religion into forms that will take their attention and lead them to think well of our piety. This thing needs to be resisted at once. It is just a subtle form of hypocrisy. One is our Master even Christ, and our one business is to please him. This aim will accomplish for us all that is really needful. If our aim is to please Christ, we shall endeavour to please also our neighbour *for his good, to edification*. We will love people, and our love will vindicate itself, in the most unequivocal way; not in studied phrases, and regulated smiles, but spontaneously and with full deference to all the claims of truth.

What is needed is the law of God written in the heart, the great charter of our dispensation, Heb. viii. 10. It is written in the heart when it becomes the law of our being, the best expression of our own desires. This is the perfect law of liberty of which James speaks. When a man is fully minded to do what is commanded him, then, no repression of his nature is needed; he is perfectly free, even while perfectly obeying the law. This is the victory which overcometh the world, even our faith; not which hopes to overcome, not which is struggling to overcome, but which now overcomes and continues to overcome, Faith secures to us the fulness of Jesus, and assures us of success. To come back to the illustration of the long and narrow bridge. If a man had been accustomed to walk upon a tight rope at a great elevation, he would cross a bridge of the kind mentioned without any palpitation of heart; and if you could put your hands upon the shoulders of such an

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expert walker, you too could cross the bridge without any painful fear.

Paul had a perfect understanding with Jesus. He realized the all-sufficiency of Christ, and he knew that the Spirit of God dwelt within him. While he kept his body under and wrought out his salvation with unceasing watchfulness, he was yet a free man in the highest and best sense of the word. This is what we mean when we speak of his perfect *naturalness*. It was not the freedom of the old nature, but that of the new, conscious of the guidance of the Spirit, and well instructed as to the design of the Spirit, which is not to make machines of us, or Jesuits, but free men in Christ. All the conduct of Paul and all his writings, are characterized by perfect transparency. He is not like a man who says, These writings of mine are to go down to posterity, and I must weigh carefully every word and see how it is likely to be understood, and take great care that people shall get the best impressions of me. As far from this as possible. Every thing is spontaneous and natural. You see the very man; and not as though he were sitting for his portrait, but as though you had contrived to take it without his knowing it, when he was off guard. Look at the 1st Epistle to the Corinthians, and see how thoroughly alien all disguise is from his habits of thinking and speaking. Oh, let us beware of seeking a religious reputation; of sitting for our portrait; doing things to be seen of men, even of good men; but let grace be so triumphant within us that we may live lives of entire freedom, without any injury to the cause of Christ.

A DIVINE HELPER

HAVE you a divine Helper? Do you know that it is your privilege to have such a Helper? Do you know that He who created you never intended that you should fight the battle of life in your own strength? Do you know that you have cheated yourself out of peace and joy, and power, and purity, because you insisted upon finding in your own self all the resources necessary for the part you are called to fulfil in life?

Our question is not, Have you religion, because so many different things are classed under this name commonly, that you might misunderstand me. But you can easily tell if you have a divine Friend and Helper, whom you intimately know and who intimately knows you, to whom you constantly refer for direction, whose aid you are sure of receiving in all you have to do, and whose love is the crowning joy of your life. Without this your life is a blank, and worse than a blank. You are spending your strength for nought and your labour for that which satisfieth not. To know God as your reconciled Friend and Helper is eternal life; not to know him thus is to be without life.

Do not be offended because we ask you these plain questions. If you were aware that a great fortune had been left to a neighbour of yours, and if you should ask him whether he himself had been made aware of the fact, would he get angry, do you think? It is a fact that there is a gift of God for every man, compared with which the possession of that which men call life is something utterly insignificant. When a man lays hold upon this there is joy in the presence of the angels of God. To obtain for you this gift, the Son of God became man and died upon the cross as a propitiation for your sins. In him was all the fulness of the Godhead; he was holy, harmless, undefiled and separate from sinners; he voluntarily underwent the greatest ignominy and the most excruciating sufferings, that his heavenly Father, without any violation of that equity by which as by an adamantine chain the universe is made fast to his throne, might offer to you, a sinner, not only forgiveness, but glory, honour, immortality.

A gift is not to be obtained, but simply received. Before it can be received, we must know that there is such a gift for us, and we must believe it to be desirable. As a matter of fact, the great difficulty is that many who have it not, have been cheated into the idea that they have it. They know so little of the nature of the gift, that they easily allow some base imitation to be palmed off upon them. When Jesus was born, the angelic hosts filled the air of Bethlehem with their blissful anthem: Glory to God in the highest, and on earth peace, good will towards men. Why these rapturous praises? Because God's great gift of life is beginning to make its way to you. Contrast now with this ecstacy of heaven any thing that you have ever experienced, and haply you may discover that the gift of God is still unknown to you. If thou hadst asked of me, says Jesus, I would have given thee water that should have been in thee a well of water springing up to everlasting life.

The great complaint of the day is adulteration. There are base imitations of every thing that has a value, and the imitations have ten times the currency that the genuine articles have. So thousands of thousands are willingly beguiled with a fictitious Christ. Their Christ neither gives them the knowledge of their sinfulness, nor of his pardon; does not manifest himself to them, nor give them his peace, nor animate them by his Spirit; does not inspire them with confidence nor reveal unto them his love. Thousands of thousands, in all denominations, look at Christ through the mist of ages, and have simply some vague hope that he will acknowledge them at last. But the Gospel means unspeakably more than this. Let God be true, though every man a liar. He that really believeth hath the witness in himself. The kingdom of God on this earth is righteousness, peace, and joy in the Holy Ghost.

But why do so many come short? Is the Bible not in their hands? And is not its meaning plain enough? It is plain enough except for those who are unwilling to receive its testimony. Men wish to confide in Christ without abandoning the world, and they judge of the salvation that Christ brings by what they see in multitudes of professing Christians. To suppose that the experience embodied in the lives of those who throng our churches is the right interpretation and embodiment of God's word, to suppose that this is what is meant by the salvation of God heralded by angels and purchased on the cross, is grievously to impeach the truthfulness of God, to make him a liar in fact. Again we say, let God be true though every man a liar. Let us believe that God's greatest gift is worthy of himself. Let us come to Jesus as to One who may be known as Saviour, Friend and Helper, and known *now* as such. Ye shall seek me and find me, He says, when ye shall seek me WITH YOUR WHOLE HEART.

[As it is thought the above may be useful in house-to-house visitation, it is proposed to print it as a tract which will be supplied at the rate of 100 copies for a rupee, 40 for 8 annas. Address Publisher *Bombay Guardian*, Eagle Press, Bhendy Bazaar, Bombay].

GLEANINGS IN EPHESIANS.

Unsearchable riches of Christ. iii. 9.

This word "unsearchable" indicates that explorations may be carried on in the mine of Christ's riches for ever without approaching any end. No matter what you may have carried off, no matter with what prodigality you may have dispensed this divine wealth, no matter how many you may have made 'millionaires,' so to speak, there is always as much remaining. One is reminded of the fabulous stories with which our imagination was entertained in our childish days. A solitary place; a mysterious stone; uplifted by some magic; descending steps; labyrinthine passages; a gateway; a garden; plants that fill the place with radiance flashed from flowers of diamond, ruby, topaz, emerald, blossoms that are pearls, leaves that are gold, to be gathered at will into your basket, and succeeded as fast as they are culled by flowers of the same preciousness and splendour. Or, an interminable procession of stately eunuchs, each with a large casket on his head, which he, advancing, deposits at your feet, and in which you discover untold wealth; each casket containing its own peculiar form of riches; and no matter how many have deposited their caskets and passed on, the procession seems still interminable. Is it not so? If any man thirst, let him come unto Me and drink, and out of him shall flow *rivers* of living water. The soul's capacity of reception is greater than that of the ocean into which all rivers flow; mighty rivers of Divine grace flow along the lines of promise into the soul, and overflow it; and still there is more to follow. If God himself, Father, Son, Spirit, can dwell in the heart of the believer, how immense must be the capacity of faith! Oh my soul, hast thou not known a Mississippi of the love of God setting in for years; an Amazon of the very joy that belonged to Christ when he was incarnate; a Danube of patience; a Nile of peace; a Rhone of courage; a Ganges of humility; all the unsearchable riches of Him who was God manifest in the flesh, and who was made perfect through suffering?

Hid in God.

That which is hid in God is effectually hid. Men have departed from the living God, and their great concern is to shun Him; they go here and there seeking something they hardly know what; they are conscious of some unsatisfied need, some great deficiency; they do not choose to listen to faith, and so they are thrown upon their imagination which persuades them to look among the things of earth for what they need; and all the time it is hid in God. But they know not God; the only god they know is one that their own depraved minds have invented for them; a god that favours sin and pride and selfishness and all the passions that set men in antagonism one to another. But with the true God is happiness, because with him is love. Hid in God from the beginning was the fellowship of the mystery; the purpose of God to send peace on earth, good-will from God to man, and good-will between man and man; even the everlasting Gospel for every creature. Not that God arbitrarily hid it in himself, for he was continually speaking of it to his servants the prophets; but that which indisposed men to come to God, hindered them from knowing what he proposed to do for mankind at large in the coming days.

CORRESPONDENCE.

TEMPERANCE.

To the Editor of the Bombay Guardian.

SIR,—A noble work is going on in Kurrachee. It is carried on chiefly in H. M.'s 56th Regiment. Having been organized about three years ago, it has increased steadily, and not slowly, for the pledge cards issued have averaged over one per

day during the past year, an encouraging proportion of which have been kept faithfully.

The above statistics are from the Annual Report of the Secretary of the Society, which by the way is full of *pith* and *point*. Among other *solid shots* that he fired at the subtile arguments of topers and dram-sellers, are the following: "The health of the members has been excellent during the year, indeed it may be safely stated that sickness is almost unknown amongst the members of the Society." Near the close he says, "the men begin to appreciate the benefits derived from total abstinence, over sixty men in one company having availed themselves of the Savings Bank to deposit over one thousand Rupees during the months of March and April, against Rs. 493 during the corresponding months of last year."

The Aniversary Meeting held last week was an occasion of joy and satisfaction. A large room in the barracks was decorated in a tasteful manner, and at 6 o'clock 195 persons sat down to a table loaded with good things to eat, and the beverage given that "cheers but not inebriates." Of course the greater part of the company was composed of men from the ranks, but there were also present officers of the Regiment, clergymen, and a few civilians of both sexes, though not as many of the latter as should have been, and probably *will* be in future. After tea an interesting programme was carried out, consisting of Temperance addresses, readings, recitations, songs, etc. all of which were well listened to and received with loud applause. The addresses were made by Revs. Messrs. Le Feuvre, Hogarth and Goodwin, respectively of the Church of England, the Church of Scotland, and the Methodist Episcopal Church. The "Band of Hope" (39 in number), composed of the children of the Regiment, contributed the songs and recitations, and they did *nobly*. Commander Col. Berry *would* have been present had not duty called in another direction. But he sent a very interesting and encouraging letter, which was read to the meeting by one of his officers. The Colonel shows his feeling toward the work in a *practical way*, namely by furnishing all the funds with which to supply Temperance publications and other incidental expenses of the "Band of Hope!"

The influence of the Society is felt throughout this entire community. It is *needed*. God speed the Right!"

A READER OF THE "GUARDIAN."

Epitome of News.

Saturday, May 8.

—*Times of India*: "A correspondent of a vernacular contemporary draws the attention of the Society for the Prevention of Cruelty to Animals to the treatment which some poor emaciated ponies receive at the hands of the hockey players every evening on the Esplanade."

"Gurgaon, in the Punjab, is famous for its temple to *Seetla*, the goddess of small-pox. Vast numbers of pilgrims, says a contemporary, crowd every year to her shrine, and bribe her with offerings for protection against the loathsome disease. Though living on the spot, the Gurgaon people themselves are among her most unquestioning devotees. One hundred, or nearly a third of the whole number of deaths from small-pox which occurred in the Punjab during the last recorded week, happened in Gurgaon. And yet its inhabitants abhor the vaccinator; they believe, and will probably go on believing to the end of time, in the influence of the priest who pretends to scare away small-pox by repeating some mystic jargon, and executing a few passes over the head and person of the man or infant to be protected."

"The wife of Pestonjee Dinshaw, the ex-solicitor who now suffers imprisonment for attempting the life of some members of the DeGa family, has sent a letter to the *Bombay Samachar*, in which she complains that her several applications to Sir Jamsetjee Jejeebhoy and other leading members of the Parsee community, to exert their influence in obtaining a pardon for her husband, have not been noticed. She now begs of the Parsee community to look to her forlorn condition, and make a representation in the proper quarters."

"The five survivors of the British ship *Euxine*, who were committed for trial by the police magistrate of Singapore on a charge of murder in having sacrificed one of their shipmates, will not be tried in the Colony after all, it having been decided that the Court has no jurisdiction in the matter. They will, therefore, be sent home to England, where the question as to whether they are amenable to trial will have to be decided."

—*Indian Statesman*: "The Government have fixed Monday, the 26th July 1875, for the election of 32 members of the Municipal Corporation by the rate-payers; Wednesday, the 11th August, for the election of 16 members of the Corporation by the Justices of the Peace resident in the City of Bombay; Saturday, the 21st August, for the nomination by Government of 16 members of the Corporation; Saturday, the 4th September, for the election by the members of the Corporation of 8 members of the Town Council; Friday, the 10th September for the nomination by Government of 4 members of the Town Council."

—*Bombay Gazette*: "The public health at Galle, we learn, is not favourably reported on. Cholera, dysentery, and fever still prevail to a fearful extent, and deaths are very frequent in consequence."

"South Eastern Africa promises to be a field for the archæologist. For many centuries before the Christian era it was the seat of a civilized empire which stretched as far north as the shores opposite Southern Arabia. When the Portuguese discovered the Cape route to the East, it contained many large cities, whose sites are now lost, and which are unknown even by name. During late years various inscriptions, most of them beautifully cut, have been discovered in isolated spots near the South Eastern Coast; and some future explorer may perhaps be enabled to throw light on the history of those African States which are said to have been visited by Solomon's fleets.

"The Mahomedans of Madras, we learn, intend to perpetuate the memory of the late Lord Hobart by founding a scholarship in connection with one of the Mahomedan girls' schools. They further intend to subscribe for a full size portrait of the late Lord Hobart, to be placed at the Madrissa-i-Azam."

"We read in the Lucknow paper that on Sunday evening a sepoy of the cantonment police force was brutally murdered. While on his beat he was heard by the neighbours to challenge two men carrying a box, which seemed to excite his suspicions. They replied that they were the servants of an officer to whom the box they were carrying also belonged, and with an air of injured innocence demanded to be taken to the thanna for examination. The sepoy, disbelieving their statements, went away with them in the direction of the thanna, which, however, he was doomed never to reach. He was found next morning near the road, quite dead, with his skull battered in and his body frightfully cut and mutilated. No trace has as yet been found of the murderers."

Monday, May 10.

—*Times of India*: "Lahore has set an excellent example to all Indian towns and stations where poor whites and Eurasians are a source of anxiety. It has established an orphanage and boarding school for children belonging to those classes—the first institution of the kind, perhaps, in the country. The school and orphanage are supported by voluntary contributions."

"Mr. Prescott arrived by mail train with the three Khandeish Princes, from which, it is supposed, Sir R. Meade will select. They are children, aged from seven to ten. It is expected that Shreeputrao, the eldest, will be chosen. They travelled in a second class carriage. There was no tumasha whatever, not even an escort."

"The Sirsubah of Baroda has reported to Sir R. Meade that further disturbances have arisen in Currypatten. The village has been burnt, four men killed, and thirty wounded. The Subah of Patten has telegraphed to Sir R. Meade for cavalry."

—*Bombay Gazette*: "The Burmah mission left this morning. The following are the officers composing it:—Sir D. Forsyth, Envoy on the part of the Viceroy and Governor General; Lieutenant-Colonel Duncan, Madras Staff Crops, member of the Mission; and Captain Forsyth, 62nd Foot, Secretary."

"2,270 deaths from cholera in Oudh occurred during the week ending 5th instant."

"Quite a hurricane raged in Umballa on Saturday night, the 1st instant, from 9 to 12 P. M. A huge tree in the city was torn up by the roots, and hardly a house escaped, as the tiles, &c. were swept away, to the no small terror of very many people."

Tuesday, May 11.

—*Bombay Gazette*, on Sir Bartle Frere's address at Manchester: "Sir Bartle Frere was always magnificent in his ideas, and he cannot restrain his scorn of the petty shifts by means of which Lord Northbrook keeps down expenditure. It is a poor policy, he evidently thinks, which will not satisfy the craving of India for public works, because there happens to be a risk that some of those works may be unproductive. If Sir Bartle Frere were Governor General, he would sanction every scheme that was at all likely to develop the resources of the country; for the maxim to which he always holds fast is that you cannot possibly spend too much capital in India, and the main purpose of his speech at Manchester was to combat the new doctrine that all the hundred millions of English money already sunk in this country have been thrown away. The distinguished English financier of whom he spoke as taking such a melancholy view of the state and prospects of India was probably Mr. Fawcett and Sir Bartle had, in our opinion, the best of the argument, when he showed by figures how great has been the advance of India in material prosperity since she began to enjoy the privilege of having free trade with England and of borrowing a considerable amount of English capital at low rates of interest. The Englishmen who assert that the connection with India has drained England of wealth which she can never get back again are as unreasonable as the Indians who denounce the connection with England on the ground that it is rapidly impoverishing this country by means of Council drafts."

—Same: A tiger has made his appearance on the island of Elephanta, where he killed a bullock last Friday. He must have swum across from the mainland to Hog Island, and then to Elephanta."

"Experiments in the cure of leprosy with garjan oil have been made during the past year in many parts of Burmah, and appear, on the whole, to have been successful; and in those instances in which success was not attained, the treatment does not appear to have been in accordance with the directions laid down by Dr. Dougall, to whom the discovery of the remedy is due."

—Same; Hyderabad, Deccan: "The Rev. H. Fitzpatrick has joined his appointment as Chaplain of St. George's, Chudderghaut, and the residents of that station may congratulate themselves on their good fortune in having been able to secure the services of a minister who is spoken of as being a thoroughly earnest man, and one whom to know is to love."

We have seen private letters from Secunderabad speaking in similar terms of Mr. Fitzpatrick.

—*Deccan Herald*: "We learn that Government has undertaken, from the 1st instant, the maintenance of the G. I. P. Railway Telegraph *lines*, which were hitherto maintained by a body of contractors. The Railway Company maintain the *offices* for the Telegraph Department. Considerable reductions are to be made in the number and salaries of the existing staff of telegraph officers, some of whom, we hear, are also to be transferred to other departments."

—*Indian Statesman*: "Brigadier-General Gell and Mrs. Gell proceeded homeward yesterday by the *Mirzapore*. Colonel Phayre succeeds to the command in Bombay. The appointment will be a popular one, and Bombay is to be congratulated upon the acquisition of so distinguished an officer, and one so highly respected."

—*Lucknow Witness*: "Many will be glad to hear that an attempt is to be made in earnest to enter Western China by way of Burmah for Christian evangelization. Mr. Stevenson, who has been a Missionary in Eastern China for nearly nine years, and Mr. Henry Soltau, one of the Secretaries of the China Inland Mission, have recently sailed from Glasgow for Rangoon with the immediate intention of commencing work at Bhamo on the Burman frontier, to be extended as soon as possible into several of the nearer provinces of China Proper."

—The Rev. J. Richards, of the Wesleyan Mission, Calcutta, has left for England. A testimonial was presented by his congregation. The Rev. J. M. Thoburn occupied the chair on occasion of the presentation. Mr. Richards is succeeded by Rev. Mr. Fentiman of Lucknow.

—*Times of India*: "The arrest of Mr. J. E. Rendell, Local Funds Engineer, in the Booldana District, on the 5th inst., on a charge of criminal breach of trust, has created quite a sensation among the small body of Europeans and Eurasians resident there."

—The *Graphic* makes the following remarks on the revival movement in London:—"The Revivalism of Messrs. Moody and Sankey has several marked peculiarities of its own type. More than any other it has brought into marvellous activity the service of sacred song, and the musical gifts of Mr. Sankey have gone far to achieve success in such a service. More than any other type of Revivalism, it has discouraged and discountenanced physical excitement, and that utter prostration of body and spirit, which formed so characteristic a feature of the Ulster Revival of 1859. More than any other Revival preachers, in truth we may say alone amongst Revivalist preachers, Mr. Moody has proved himself to be "all things to all men" in his many moods to win souls to Christ. For this sole object he handles all the weapons of skill and warfare in words. Argument, satire, and ridicule, and laughter-provoking fun and frolic, the homeliest of illustrations, the most daring paradoxes, as well as the tenderest of pathos, and the most terrible of invective, are used unsparingly, as occasion suits, to drive home and to clench the nail of conviction by this most successful preacher, who, whatever be the real result and character of his spiritual work, works, we believe, singly and honestly for the glory of his God and the good of his fellow-men."

—*World*: "The son of a village cobbler has lately received on his seventy-first birthday the highest honour which it was in the gift of his Sovereign to bestow. The recipient of the paramount tribute of royal favour was a Swedish *litterateur*, who is only known as a successful writer of nursery stories; in other words, Hans Christian Andersen, on completing the tale of threescore years and ten, was presented by the King of Sweden with the Cross of the Commander of the Dannebrog order. Hans Andersen was educated at the charity school in the hamlet in which his father worked on his shoemaker's bench. He was then apprenticed to a carpenter, and began life on his own account as a journeyman joiner. The governor of the district found that he had ability, sent him to a gymnasium, then to college, and finally secured for him a grant from the State enough for his daily support; so that Hans Andersen was at leisure to write his children's stories with an untroubled mind. Throughout his career as an author he has enjoyed personal intimacy with the aristocracy of his native land, and with his king himself. He has been fêted, entertained, made welcome everywhere; and now his labours are crowned with a distinction which Swedish soldiers and statesmen have struggled for in vain."

Wednesday, May 12.

—*Bombay Gazette*: "We are no longer a British Government, we are a great Brahmin power, and becoming more so year by year. We cannot rise up to-morrow and say, "We will rule India without the aid of the Brahmins." There have been many rulers of India, and all have decayed, after longer or shorter seasons of power and glory, and the main cause of their decay has been the Brahmin. Directly or indirectly this emasculated body of intriguers has brought every great power in India to ruin. Who can doubt that their councils and intrigues destroyed the great Mussulman empires as well as the Mahratta kingdoms? When has a Brahmin ever hesitated to counsel hopeless war, when war would secure his own ends? When has a Brahmin ever recoiled from instigating brother to murder brother, son to rebel against father, when such a course would benefit him or his caste, if only for a moment? Many of the races of India are brave and loyal, some generous, and a few even truthful; but the Brahmin has never been able to see further than the limits of his own pleasure; has never been loyal but to gain an opportunity to betray; never truthful, but when a lie would do him harm. What has shown us the value of the Brahmin better than the late obstinate agitation against his benefactors? No other set of people in the world would eat the salt of its rulers, accept its livelihood from them, avail itself of the advantages for culture and advancement provided by them and then turn and use the powers it has thereby gained to betray those rulers. We cannot permit ourselves to doubt, that, had opportunity offered, the treason which showed itself in printer's ink would have burst forth into an appeal to arms.

"Every office, or nearly every one, which brings the holder into direct contact with the people, and which appeals much more forcibly to them than one which is not at their doors, every such office is held by a Brahmin. Let a revenue officer try to introduce any man not a Brahmin, however well educated, and however fit for the post, into his office, and what is the result? He will not remain in it a week, not a day, should he even consent to hold the post. Again the children who are educated in village schools, and who arrive at any future preferment, are nearly all Brahmins. The Educational Department is, apart from the Europeans in it, a great Brahmin-training school, where the Brahmins educate and are educated. We have not seen the returns of subordinate judges and petty judicial officers, but we are sure that they are almost invariably Brahmins of some sort. We once heard of a mamlutdar who was not a pure Brahmin, he was a Bunnia. In the Revenue Survey, the Forest, and the Political Departments, every subordinate clerk is a Brahmin. The police clerks are all Brahmins, of course."

—Of the Duke of Buckingham, just appointed Governor of Madras, the *Bombay Gazette* says: "He became remarkable, early in life, for his filial devotion in consenting to cut off the entail of the family estates in order to clear off the debts created by his father's extravagance; and he has since held an honourable position as a poor nobleman of the highest rank. As Marquis of Chandos he was member of Parliament for Buckingham from 1846 to 1857; in 1852 he was a junior Lord of the Treasury in Lord Derby's first Ministry. He also acted as Keeper of the Prince of Wales' Privy Seal, and Deputy Warden of the Stannaries. In July 1866, as Duke of Buckingham, he was appointed Lord President of the Council under Earl Derby's third administration, and on March 2nd, 1867, he succeeded the Earl of Carnarvon as Secretary of State for the Colonies."

—Cholera still prevails at Baroda.

—The *Times of India* reports a great sensation at Mahabaleshwar, through the fall of a Miss K. over a precipice. Happily, she is believed to have escaped without serious injury.

—We acknowledge with thanks receipt of the "Indian Traveller's Guide" for May, published at the *Bombay Gazette* office, price 8 annas.

Thursday, May 13.

—*Madras Mail*: "Mr. Somerville's address at the Memorial Hall, on Friday night, was attended by about 500 well-dressed natives, among whom were several of the leading members of the Hindoo community. It was surprising how such a close packed audience had been got together at very short notice, and the fact shows how quickly intelligence spreads among the educated classes, from the missionary institutions, where, we imagine, the notice of the address was principally ventilated. The reverend speaker took for his subject the introduction of the Gospel into Macedonia by Paul and Silas and the conversion of the Philippian jailor, and he was remarkably successful in presenting an intelligible picture of the story to his audience, who listened to him with beaming countenances that would have raised the hopes of all higher educationists. Dr. Somerville addressed and catechized a meeting of about three hundred European and East Indian children on Saturday morning; he preached in St. Andrew's Kirk, Egmore, at 6 on Saturday evening; and, before embarking for Europe yesterday, held service in the Memorial Hall at 7 A. M."

—*Times of India*; Baroda, 12th: "The Fouzdaree department has been transferred to Sir T. Madhava Row."

—Several cases of cholera have occurred at Egutpoora, since the 8th inst.

—The Duplex process has already been effectively superseded by "Multiple" Telegraphy, the inventor of which, M. Meyer, some time since established his system in Austria, Holland, and Switzerland. By his method a single wire suffices for four transmissions. Even this surprising result has now been eclipsed in France; M. Meyer's system has, since January last, been in practical use between Paris and Lyons. In this, one wire employs six clerks at each end, and carries from 130 to 150 messages per hour. This is about nine times the transmitting capacity of the Hughes' Instrument, and seven times that of the ordinary Morse system.

—Bombay seems to be making progress backward. The *Times of India* says: "We are informed that the consecration ceremony in connection with the temple of "Luxmee Narayan" in Madhow Baug, built by Messrs. Vurjeevandas and Narrotumdas Madhowdas, will take place to-morrow and last till Sunday next. It is to be open to all the Hindoo community. The idols of Luxmee and Narayan, which are to be placed in the temple, are hewn out of white marble by the celebrated sculptor Bheema, and are said to be finished with such exquisite art that they are sure to attract a large crowd of people while the ceremony is going on. The temple itself is built under the supervision of Rao Sahib Muccoond Ramchundrajee and is one of the best pieces of modern workmanship in Western India."

—*Friend of India*: 'Rome assumes jurisdiction over marriage, not only in her own communion, but outside it. She declares marriages which are as valid before God and man as any within her own communion, to be null and void, and to be neither more nor less than "filthy concubinage" (*sozzo concubinato*) and she claims the right of practically treating them as such. She says they are no marriages, that divorce is not needed for the separation of the parties, that they are bound to separate as living in sin, and that the children of such marriages being the fruit of illicit intercourse are illegitimate. She is afraid to say this either in England or France, but she says it in Germany and in every country in which the Tridentine decrees have been made the law of the Church. It is nothing but her weakness and fear of the civil power that prevent her proclaiming every Protestant marriage contracted in our own country null and void. It is a profound mistake to regard this dispute, as Englishmen in the mass do, as simply a question of religion. It is a question of civil life, fraught with momentous issues in Germany and in other lands. The Gordon case, which the *Saturday Reviewers* themselves describe as "monstrous," shows the deadly character of the pretensions, at the root of which Gladstone is laying the axe, and which the German Chancellor, with the full approval of the mass of the people, is determined to destroy. The Gordon case is this:—In 1843, Gordon who is a British subject married the daughter of a merchant residing at Rio de Janeiro. Both parties were Protestants, and the marriage was celebrated by an English clergyman in the Ambassador's house. They lived together for a quarter of a century as a man and wife down to 1868, but Gordon, who had meantime become a convert, proceeded to marry a Baroness von Beulwitz, of his adopted faith, in a Roman Catholic church at Manchester, and the next year a child of this second marriage was born. His first wife now appealed to the courts at Edinburgh for restitution of conjugal rights, when her husband fully admitted the alleged facts, but pleaded the law of his Church in defence of his conduct. The *Times* records the case as follows:—

"The defendant is a Roman Catholic, and the Baroness von Beulwitz is also a Roman Catholic. The defendant took *the advice of the most learned of the clergy of his Church* as to the validity of his marriage with the pursuer. The opinions which he received of persons learned in the law of marriages, as recognized in the Roman Catholic Church, were to the effect that, whatever might be the binding efficacy of the ceremony entered into at Rio de Janeiro, in virtue of the above statute (George IV., c. 91), in any civil court within Her Majesty's dominions, the marriage was null and void according to the law of his Church. It was in these circumstances, he adds, and *on the advice of the religious persons whom he consulted*, that he went through a marriage ceremony with the Baroness von Beulwitz at Manchester on the 28th of August, 1871, he having explained to the Baroness his position."

"We have here a body of men claiming, in the name of religious freedom, a right in this most momentous of all contracts to trample upon the civil power, and to set aside by its decrees the laws and regulations that power has made for the good government of society and the preservation of public morals. And the patent fact all the while remains this, that it is not on moral grounds at all that Rome proceeds in this course. For while stigmatizing as concubinage marriages not Tridentine, she reserves to herself a right of acknowledging the validity of such marriages, if she thinks it "policy" so to do. Cases which present difficulties and menace her influence and that she dare not openly face, she solves by the dispensing power which she says resides within her. It rests with the Papal Curia to say whether a Protestant marriage or any number of them is valid or not. If it is to her interest, or will promote her policy to declare them valid, then she so declares them; and in this way impiously affects the right of making adultery innocent, and an honorable marriage concubinage. If Englishmen stood face to face with this marriage difficulty as Germany has done

for the last 50 years, they would better understand the policy of Bismarck and the causes which have placed the people in a body on his side."

Friday, May 14.

—Death last week, 376. By cholera, 16.

—Three tigers have been shot near Taunah by H. H. Ali Shah and party.

—The *Gazette of India* publishes the particulars of a new Loan for 2½ crores of rupees, interest at four per cent.

—The steamer *Venetia*, with outward Indian Mails, left Aden for Bombay at midnight on the 12th instant.

—*Calcutta Indian Statesman*: "Two natives were the other day found quarrelling in a street near the cross-street in Burra Bazaar. On the police enquiring into the cause of the row, one of them said that he had been feeding bugs for a Baboo (a Marwaree merchant) who had given his servant (who was the other native) two annas to pay him, and the man wished to deduct half an anna from that sum. As the police officer could not understand what was meant by 'feeding bugs,' the man explained that though the Marwarees were very much disturbed by bugs, still they would not destroy them as they considered it was sinful to take the life of any insect. They paid him to sleep on their bedding daily for a couple of hours before nightfall to give the bugs a feed, so that they would not disturb them at night. The Baboos were so very particular, that they would not allow him to kill a single bug, and took care to strip him of his clothes before he went into the room to feed them."

—The *Christian* of April 15th, describing the Agricultural Hall service of Sunday evening, April 11th, says: "Rev. W. Taylor had a deep hold on the attention of the congregation. His address was a very searching one, on the words, "Turn ye, turn ye, why will ye die?" and at the close he sung, unaccompanied by any instrument, a thrilling solo, every other line sending forth the irresistible appeal, "Why will ye die? The silence was perfect, and on the platform and those parts of the hall within view, unusual and deep emotion was manifest. A prompt invitation to the inquiry-room followed, and Mr. Taylor addressed the "seekers" who stood round him in a large circle; more individual dealing following later.

"The service was a most impressive one, and we thank God for such a coadjutor with Mr. Moody in the work, now we trust only opening, in the north of London.

"Mr. Taylor's preaching is not of an ordinary kind, and since God uses all intrumentality, we believe He will reach souls through the very point of contrast in the manner—though not in the matter—of the message delivered. Mr. Taylor ploughs deep into the stiff soil of the human heart; he holds up the law of God as not only holy, just, and good, but tender and loving. He presents God as a Father, and yet as a mighty Sovereign, and death as the result of sin in a physical and natural way, as well as the expression of God's hatred of it. He appeals to reason and heart alike, though in the earlier part of his discourse to the reason especially; and as he closed his address, the unsaved present must have felt that they had no inch of ground they could ever again deem reliable; they were left without alternative—to postpone or refuse and die the second death, or to surrender entirely to Him who has no pleasure in the death of the wicked."

—*Overland Mail*, April 23: Among the deaths recorded this week are:—Lord Tredegar; Lord A. Hervey; Sir J. Hawley; Archdeacon Musgrave; General J. Drummond; General M. Barlow; Major-Gen. H. Templar, late 7th Bengal N. I.; Lieut. Col. C. B. Morton, late 10th Bombay N. I.; A. S. Macdonell, Insp.-Gen. of Army Hospitals; J. Middleton, late principal of Government College, Agra; Mr. A. M. Sutherland, late H.E.I.C.S.; Mr. D. S. Sage, Dist. Eng., Cuddalore; Mr. A. Gerrard, Oriental Bank Corporation; and Mr. Rankine, late Bengal Med. Serv.

—*Times*; Paris: A terrible accident happened yesterday, April 15th, to a party of three aeronauts MM. Tissandier, Croce-Spinelli, and Sivel, who had ascended at an early hour in the balloon, the Zenith, from the gas-works of La Villette. Shortly before 12 o'clock I myself saw the Zenith passing in a southerly direction towards the Seine. It was a beautiful day, and crowds were watching the balloon, which, being of a light colour, glanced in the sun like a ball of crystal. The altitude at that time seemed great, but few people could have supposed it to be 8,000 metres, or that the Zenith was rising at the extraordinary rate of 320 metres a minute. Such, however, was the case, and before 1 o'clock two of the aeronauts, MM. Croce-Spinelli and Sivel had died of asphyxia, caused, it is supposed, by the rarefaction of the atmosphere. It appears that M. Tissandier, on coming to himself, saw MM. Croce-Spinelli and Sivel lying motionless at the bottom of the car. He thought they had fainted, and attempted to rouse them. Blood was flowing from their mouths, noses, and ears, and M. Tissandier soon perceived that his efforts were in vain. Meanwhile the balloon continued its descent, though driven before the wind at a fearful speed. Soon after the River Creuse was crossed the balloon was close to the earth. M. Tissandier then threw out the anchor, but his first attempt was unsuccessful. The balloon brushed against several trees in the park of Du Barre, and finally struck an elm with a terrible shock. M Tissandier climbed into the network, burst a hole in the silk covering and again threw out the anchor. Some men ran to his assistance, and at last the progress of the Zenith was finally stopped on the estate of M. d'Aubigne at a commune of Ciron, in the Department of the Indre. M. Tissandier was, when rescued, in a deplorable state, and, besides being severely bruised, was perfectly deaf. Later accounts state that he is now, however, in a fair way of recovery, though deeply grieved at the loss of his companions, who were, as has already been stated, lifeless when the Zenith reached Ciron, where medical aasistance was at once sent for, but it was too late.

—*Times of India*, Brindisi, 25th: Telegrams from London state that on Friday evening last Dr. Kenealy's motion against the judges was crushed by 433 votes against; for it there was one —that of Major O'Gorman.

—At a Dinner of the Board of Works on Saturday, the Prince of Wales said that he looked forward to his visit to India with the greatest possible interest and pleasure. He had long wished for the opportunity: it had been the dream of his life. He hoped to return after having gathered much interesting information in a country which was the pride of the Empire, and possessed so many important historical recollections and associations.

Selections.

THE BAPTISM OF THE SPIRIT.

LETTER FROM REV. HENRY BELDEN.

[The following letter contains sound and wise teachings on the baptism of the Spirit. Let it be carefully compared with the Acts of the Apostles. It was written by an elderly Presbyterian minister of high character to one of the contributors of the *Pathway of Power*.]

November 25th, 1870.

My dear Brother,—You ask me to give you any hints that may occur to me on the subject of baptisms of the Holy Ghost.

The Holy Ghost is our Enlightener, Sanctifier, and Comforter. If, therefore, we have light, holiness, and comfort, it must be by Him; and all these things are matters of consciousness. I suppose the only way in which we are, or can be, conscious of the presence of the Spirit is by being conscious of the effects He produces. As the wind, "so is every one that is born of the Spirit." We are conscious of the presence of the Spirit just as we are conscious of the presence of the wind—by the effects. So we know the Holy Spirit by trying the fruits or influences by His own written word. The more marked, frequent and impressive the influences of the Spirit upon us, so is the likelihood of our walking in His ways.

Another preliminary statement. I make the following distinctions:—

1. All Christians *have the Spirit.*

2. All established, abiding Christians are *filled* with the Spirit.

3. *Baptisms* of the Spirit are refreshings, quickenings, spiritual impulses given at any stage of the Christian life.

These baptisms are, and from the nature of the case must be, occasional. And it is also true of this, as of all other excitement, that there is a tendency to re-action in our faculties. The impressions first produced decrease after a time, and though a permanent effect in some respects may remain, yet the impulse and quickening effect dies away. This is true in fact. The reasoning applies just as truly in relation to baptisms of the Spirit as to any other excitements. If this was generally understood and properly considered, it would relieve many from perplexities.

When Christians have had their sensibilities wrought up to a high degree of feeling, and they find the tide of emotion running out, they ought not to consider it an indication of backsliding, and thereby fall into fear and unbelief. Let them still trust Jesus, while the perceptive and sensitive parts of their constitution rest for a while. The Holy Ghost may withdraw from our consciousness for a time without leaving us. He never really departs from us while we continue to trust in the Lord Jesus. His apparent withdrawal is a trial to our faith, and if rightly viewed may greatly strengthen our faith.

I have been blest with many baptisms of the Spirit. Some of them have been of a remarkable character. In *every* instance, I think, they have been characterised by clear perception of some particular truths, revealed to me for the first time, or more clearly revealed than before, and an increase of purity, and of comfort or joy.

In all cases, after a time, longer or shorter, the *impulse* of these baptisms was gone; they left me with increased knowledge, enlarged experience, and greater susceptibility to heavenly influences. Then, after a season of quiet, I would feel a conscious need of another quickening. I would seek for it, and obtain it, *whenever I sought for it perseveringly.*

Let me now add, that I found by long-continued observation, that the experience of many other esteemed Christians was similar to mine. I attended a number of "Holiness Meetings" for years together, and I observed that dear saints who walked "in the light," were at times wonderfully quickened, and their words, and everything about them, at such times, had a peculiar spiritual power. Then, after a time, this special quickening would seem gradually to subside, and though they still walked in the light, they were not impelled by the baptism.

After I had been familiar with these considerations for some years, I was interested in the testimony of a very eminent servant of God, speaking from long experience and much thought, who said: "Such baptisms need to be often repeated, to keep the current of spiritual life flowing strongly."

Until I found the testimony of others, whom I knew to be greatly blest of God, corresponding with my own, I had much hesitancy in forming any conclusion about it in my own mind; but after receiving some such testimonies, I had other, and I think more marked experiences, which seem to confirm my view as correct.

Looking over a number of past years, I can say this: Since I have taken the above-mentioned view of the matter, whenever I have felt a deep conviction that I needed a new baptism of the Spirit, and have steadily waited on God for it, pleading the promises which refer to it, I have *never failed* in a single instance to receive what I sought. I have sought in prayer, peacefully and persistently, making frequent but usually brief and quiet supplications; often using but a few words, and not regarding it as necessary to get into anxiety or impatience. Sometimes the answer has been given after a few days, and sometimes after a few weeks. In every instance, I think it was my purpose to continue seeking till I obtained—and as I have said, I never failed to prove by sweet experience, that my Heavenly Father is more willing to give His Spirit to them that ask Him, than we are to give good gifts to our children.

It is of some importance to add that in some cases the answer to my prayer has been given gradually, and I have realised that the blessed Holy Spirit was coming upon me by degrees, more and more for several days. At first the spiritual refreshing and energising would be comparatively gentle, and in small degree; but from time to time the waters of life would come welling up in greater and still greater fulness.

I am glad to say these things for the encouragement of any who feel their need of a Baptism of the Spirit, and I say them because I believe they are true.

Let me say a word about two mistakes which are made in reference to this matter.

The first is, the idea which seems to have settled down upon the minds of some who have been led into an experience of purity; that after such an experience they may steadily abide there without any further baptisms of the Spirit. Such are apt to get the idea of resting in a state of Holiness, instead of resting in Christ; and it almost inevitably brings them into a state of deadness and formality. While in this world we must have repeated quickenings of the Spirit for our own spiritual life and for fruit-bearing.

The other error is one of distrust or anxiety, and often an undue desire for self-gratification. Christians not satisfied with their own experience, and distrusting about themselves, desire a baptism of the Spirit to set them at rest. The baptisms of the Spirit are not given for that purpose. Christ and the Word are given for that. If we will *believe* the Word, we shall enter into rest; and any desire for the baptism of the Spirit *to enable us to believe*, is an undervaluing and despising of the Word, which God "has magnified above all His name."

When we seek for the Spirit, it should never be for our own gratification but for God's glory. The Spirit is given as a means to accomplish an end; the end in view must be, that we may be Christlike and bear fruit for His glory.

THE BOY ABRAHAM.—A LEGEND.

BY RACHEL POMEROY.

The sire of Abraham, Terah by name,
Made idols for his tribe, selling the same
To whosoever wanted. Now, one day,
Having work otherwhere, he went away
Leaving the lad in charge. The first to call
Was an old man, who gravely priced them all,
And picked one out to buy. "Old man, tell me
Thine age," asked Abraham. "Threescore," said he.
"Art thou threescore, and yet no whit ashamed
To worship what my father's cunning framed
In half a dozen hours? I marvel much
That one should bend his hoary head to such
A baby god!" At this, albeit sorely vexed,
The man in dumb abashment left him. Next
Came in a woman, serious-faced, to bring
Of flesh and loaves and fruit an offering.
"Feed them thyself," laughed Abraham, "and see
How fast they eat!" Whereat right joyfully
She parcelled each its share. Then did he take
A club of stone, and, cleverly smiting, brake
In myriad pieces every idol but
The largest, in whose fist he slyly put
The weapon. Terrified, the woman fled;
And when Terah returned and saw, he said:
"What impious thing is here? Go get me rods
To scourge who has thus dared abase the gods!"
"Nay, father," spake the youth, "while thou wast gone
A woman brought them victuals; whereupon
The younger gods began to eat, and so
Enraged the eldest, with one heavy blow
He smashed their heads." "Out on thee for a liar!"
Cried Terah angrily; "Wilt mock thy sire?
Do I not know these neither eat nor drink,
Hear not with ears, nor see with eyes, nor think?"
"And yet," urged Abraham, "expectest thou
That I to such mere dummies mean to bow?"
Then Terah for his crime had Abraham sent
Forthwith before the judge for punishment.
And Nimrod asked the youth: "Hast thou such ire
Against thy father's gods? Then worship fire."
"Why may I not to water pray," said he,
"That quencheth fire?" "Well, then, so let it be;
Pray to the water." "Yet why not, instead,
Unto the clouds, that water hold?" he said.
"Well then, to them." "But to the wind, why not,
That sways the clouds as swayeth thee my thought?"
"Yes, pray unto the wind." "But nay, Nimrod,
Be fire nor water, cloud nor wind, my god.
Before a Mightier than they I fall—
Him only will I serve who made them all!"

BOMBAY BRANCH OF THE "YOUNG WOMEN'S CHRISTIAN ASSOCIATION."

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—Zech. iv. 6.

The spiritual welfare of young women in the different stations of society is a subject near to the hearts of many. Affectionate sympathy and effort are already enlisted on their behalf, but how much additional aid would be secured if Christians belonging to this class—young women already on the side of Jesus—could more generally be wakened up to their reponsibility, and feel it their bounden duty, their own peculiar privilege, to care for others of their own sex and age! Each one is the centre of a circle, in which loving and Christian influence, rightly used, would assuredly be blessed.

With the earnest hope that in the salvation of sinners, the Saviour may be glorified, it is proposed to form a Branch of the "YOUNG WOMEN'S CHRISTIAN ASSOCIATION," the members of which shall be willing to unite in the name of Jesus, for their mutual benefit, and for that of any young women in their respective spheres—relatives, friends, dependants, &c.—whom they may be enabled to influence for good. It is deeply felt that the basis of this Association must be a living union with Christ, by faith, and the only principle of action, the constraining power of His love, shed abroad in the heart by the Holy Ghost.

It is hoped that the Members will assemble once a month or oftener, for Scripture Reading, Prayer, and conversation with regard to openings and plans of usefulness, as well as on things relating to their own eternal peace.

They are affectionately requested to unite in spirit each Saturday Evening with many who "agree" to plead with God for the individual cases of those dear to them, and for the welfare of young women as a class.

The tide of worldliness has set in with fearful strength. Many are drifting along its downward course. The loving heart and hand are needed everywhere, and all *can* help, relying on Omnipotence, if they only *will*. The chosen motto text of the Association has ever been, "NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS."

As means of usefulness within the reach of all, they are reminded—

1. Of the endeavour, by example, in conduct, dress, &c. to manifest Christian consistency and separation from the world.—*Matthew* v. 13—16.

2. The constant and prevailing power of prayer.—*James* v. 16.

3. The watchful improvement of daily intercourse, in gaining influence with others, to be used for God.—*Romans* xv. 2.

4. Affectionate and faithful conversation, and letter writing, on the subject of personal religion, as circumstances may allow.—*John* i. 35-48. *Jude* 3.

5. The use of any opportunities for reading the Scriptures with others, and for prayer.—*Acts* viii. 26—37.

6. The endeavour to promote attendance at Bible Classes, and on the more public means of grace.—*Hebrews* x. 24, 25.

7. The frequent distribution by Post, by lending, or otherwise, of Books or Tracts containing clear and pointed truth, accompanied by prayer."—*Ecclesiastes* xi. 1, 6.

8. The earnest aim, by any and every means, to bring home *the truth of Jesus* to the souls of young women with whom they have to do, in constant dependence on the Spirit's power.— 1 *Corinthians* ix. 16—22.

Papers or further information as to the "Young Women's Christian Association" supplied on application to the Branch Secretary, Miss H. M. Butt, Zenana Mission House, 41 Bellasis Road, Byculla.

NATIVE PREACHERS.

At the close of the Annual Meeting of the East China Mission in 1870, the Rev. Sia Sek-Ong voluntarily ceased to draw any money from the Missionary Society, and cast himself and his family upon the native Church for support. During the years that have succeeded he has been one of our most devoted and efficient preachers, and has not drawn a cent from the Missionary Society. A friend said to him: "Brother Sia, do you not regret the step you have taken in casting yourself and your family upon the native Church for support?" "No!" he replied with emphasis, "not the one-thousandth part of a regret has ever entered my mind on that account. I am glad I did it, and I expect to continue in this way as long as I live." Another said to him: "What will you do in case the native supply fails, and you and your family are left to starve?" He replied: "I do not believe the native supply will fail; but if it does, if I come to a place where there is no open door, no road, I shall then just stand still, and, looking up to my Saviour, say, Lord, whither wilt thou lead me?"

At the last annual meeting of this Mission, Elder Hu Po-Mi said, when speaking on his question: "We can only have the light of the sun for twelve hours; then it must go on to shine on other nations. We have basked in the light of the Missionary Society one full term now; we must let it go on to shine upon the lands that are still in darkness and waiting for it."—*Missionary Advocate.*

Miscellany.

—Mrs. H. W. S. on Failures in the life of faith; *Pathway of Power* for March:

From whatever cause we have been betrayed into failure, it is very certain that there is no remedy to be found for it in discouragement. As well might a child who is learning to walk, lie down in despair when he has fallen and refuse to take another step, as a believer, who is seeking to learn how to live and walk by faith, give up in despair because of having fallen into sin. The only way in both cases is to get right up and try again.

I would like to bring up two contrastive illustrations of these things. One was an earnest Christian man, an active worker in the Church, who had been living for several months in the enjoyment of full salvation. He was suddenly overcome by a temptation to treat a brother unkindly. Not having supposed it possible that he could ever sin again, he was at once plunged into the deepest discouragement, and concluded he had been altogether mistaken, and had never entered into the life of full trust at all. Day by day his discouragement increased until it became despair, and he concluded he had never even been born again, and gave himself up for lost. He spent three years of utter misery, going further and further away from God, and being gradually drawn off into one sin after another, until his life was a curse to himself and to all around him. His health failed under the terrible burden, and fears were entertained for his reason. At the end of three years he met a Christian lady, who understood the truth about sin that I have been trying to explain. In a few moments' conversation she found out his trouble, and at once said, "You sinned in that act, there is no doubt about it, and I do not want you to try and excuse it, But have you never confessed it to the Lord and asked him to forgive you?" "Confessed it!" he exclaimed, "why it seems to me I have done nothing but confess it, and entreat God to forgive me night and day for all this three dreadful years." "And you have never believed He did forgive you?" asked the lady. "No," said the poor man, "how could I, for I never felt as if He did?" But suppose He had said He forgave you, would not that have done as well as for you to feel it?" "Oh yes," replied the man, "if God said it of course I would believe it." "Very well, He does say so," was the lady's answer, and she turned to the verse we have taken above (1 John i. 9) and read it aloud. "Now," she continued, "you have been all these three years confessing and confessing your sin, and all the while God's record has been declaring that He was faithful and just to forgive it and to cleanse you, and yet you have never once believed it. You have been 'making God a liar' all this while by refusing to believe His record."

The poor man saw the whole thing, and was dumb with amazement and consternation; and when the lady proposed they should kneel down, and he should confess his past unbelief and sin, and should claim, then and there, a present forgiveness and a present cleansing, he obeyed like one in a maze. But the result was glorious. In a few moments the light broke in, and he burst out into praise at the wonderful deliverance. In three minutes his soul was enabled to traverse back by faith the whole long weary journey that he had been three years in making, and he found himself once more resting in Jesus, and rejoicing in the fulness of His salvation.

The other illustration was the case of a Christian lady who had been living in the land of promise about two weeks, and who had had a very bright and victorious experience. Suddenly, at the end of that time, she was overcome by a violent burst of anger. For a moment a flood of discouragement swept over her soul. Satan said, "There now, that shows it was all a mistake. Of course you have been deceived about the whole thing, and have never entered into the higher life at all. And now you may as well give up altogether, for you never can consecrate yourself any more entirely, nor trust any more fully, than you did this time; so it is very plain this life of holiness is not for you!" These thoughts flashed through her mind in a moment, but she was well taught in the ways of God, and she said at once, "Yes, I have sinned, and it is very sad. But the Bible says that, if we confess our sins, God is faithful and just to forgive our sins and to cleanse us from all unrighteousness, and I believe He will do it." She did not delay a moment, but while still boiling over with anger she ran, she could not walk, into a room where she could be alone, and kneeling down beside the bed she said, "Lord, I confess my sin. I have sinned, I am even at this very moment sinning. I hate it, but I cannot get rid of it. I confess it with shame and confusion of face to thee. And now I believe that, according to Thy word, Thou dost forgive and Thou dost cleanse." She said it loud, for the inward turmoil was too great for it to be said inside. As the words "Thou dost forgive and Thou dost cleanse" passed her lips the deliverance came. The Lord said, "Peace, be still," and there was a great calm. A flood of light and joy burst on her soul, the enemy fled, and she was more than conqueror through Him that loved her. The whole thing—the sin and the recovery from it—had occupied not five minutes, and her feet trod on more firmly than ever in the blessed highway of holiness. Thus the valley of Achor became to her a door of hope, and she sang afresh and with deeper meaning her song of deliverance, "I will sing unto the Lord for He hath triumphed gloriously."

The truth is, the only remedy after all in every emergency is to trust in the Lord. And if this is all we ought to do, and all we can do, is it not better to do it at once? I have often been brought up short by the question, "Well, what can I do but trust?" And have realised at once the folly of seeking for deliverance in any other way, by saying to myself, "I shall have to come to simply trusting in the end, and why not come to it at once, now in the beginning." It is a life and walk of *faith* we have entered upon, and if we fail in it our only recovery must lie in an increase of faith, not in a lessening of it.

Let every failure, then, if any occur, drive you instantly to Jesus with a more complete abandonment and a more perfect trust, and you will find that, sad as they are, they will not take you out of the land of rest, nor break your sweet communion with Him.

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—*Times of Blessing*, April 1 :

The evangelical churches of France give many tokens at present of revived spiritual life, and are rejoicing in the hope of glorious days at hand. The Rev. Elie Vernier, writing on the 16th of last month from Sainte Croix, Drôme, to a lady in this country, said :—

"Since I had the privilege of writing you, the Lord has manifested His divine power in many of our Protestant churches in a wonderful way. The holy fire, lighted in thousands of hearts in America and in Great Britain, has communicated itself to many souls in France. Some of our ministers had attended the Oxford meetings, and had received there a blessing above all their expectations. They were filled with an intense desire to see the same blessing descending also upon French Christians.

"Meetings were held in Paris and Montmeyran ; and, thanks to God, we have witnessed scenes which remind us of the first Christian Pentecost. At Montmeyran, near Valance Drôme, we had, during four consecutive days, large gatherings of Christians, among whom fifty-four were ministers of different denominations. The Holy Spirit was poured out upon hundreds ; and after four full days of meetings spent in meditation on the Word of God, in prayers, in hearty thanksgivings, we returned home like new men.

"In many of our churches there are now true revivals of religion and godliness. Men's souls are brought to Christ every day, and we indeed experience the blessing of a higher Christian life. We give all the glory to Him who shed His blood from sin to set us free. In January last I spent three weeks on a collecting tour for the Evangelical Society of Geneva at Mentone, Nice, and Cannes. During that time I was greatly edified by Christian intercourse with many friends in Christ, and was convinced that the same holy movement heavenwards is produced everywhere.

"Meetings like those of Montmeyran are being held almost in every part of France in connection with the Home Mission Committee, whose centre is at Nîmes (Gard). In that very town of Nîmes meetings were held last month, and 125 ministers attended them. The sacred fire is rapidly gaining ground, and I hope it will not stop till every one of our Protestant churches be burning for their Lord. We are on the eve of great spiritual events. The Synod is reorganizing our churches outwardly, and the Holy Spirit is healing their diseases."

—Report of the Basel German Evangelical Mission in South-Western India, for 1874.

In Udapy itself and the many villages round about, whole families together join the Christian Church, in some cases the wife, or a son leaves the Christian house on that account, in other cases all remain together. We rejoice especially to see that in Padur the steadfastness of our convert Jesaiah, who in former years had to stand alone and to bear much persecution, has been rewarded not only by comparative cessation of hostilities, but also by an increase in the number of Christians, so that several families, containing 98 souls, have at length joined our congregation. We have in these parts the great advantage that Christians usually remain in their former positions, villages and houses, and that altogether the real Hindu community is much better reached by these conversions. We prefer this of course to the necessity that so frequently is forced by the families upon converts in other places against their and our wish, of leaving house and family and occupation, and being thus isolated from their former surroundings and plucked out of their natural ground. The time will certainly come in other places too, when Hindus may become Christians without being driven from their home. But even now we protest, that it is not we who are to blame for these separations.

To be continued.

TELEGRAPHIC NEWS.

London, 7th May : In the House of Commons last night Mr. Disraeli announced a motion that the House decide definitely upon the exclusion of strangers during debates. Mr. Disraeli also defended the Government from charges of slackness and mismanagement, and announced that the ministry were determined to pass the measures now pending even if it should be necessary to advise Her Majesty to prolong the session. In the meantime the present intention is to adjourn on the 25th instant.—The Peace Preservation Bill has passed through Committee.

8th : In the House of Lords last night, after a protracted debate, the Regimental Exchanges Bill passed a second reading by 137 against 70 votes.—In the House of Commons a debate was held on the Budget Resolutions, in which Mr. Gladstone, Mr. Lowe, and Mr. Childers made speeches criticising the proposed measures. Sir Stafford Northcote replied, and the Resolutions were finally adopted.—An article has appeared in the *Berlin Post* characterizing Belgium's recent Note to Germany as meaningless and unsatisfactory.—The steamship *Schiller*, carrying the homeward Australian and New Zealand mails, *via* San Francisco, has been totally wrecked off the Scilly Islands. Out of 260 passengers who were on board, only a few persons are believed to have been saved.—The British Exports for the month of April amounted to £20,250,000, thus showing an increase of £750,000,—The Imports for the same month are £30,375,000.

10th : The vacant Governorship of Madras has been accepted by the Duke of Buckingham.—The Flying Squadron is to escort the Prince of Wales upon his projected visit to India.—Further information regarding the wreck of the steamship *Schiller* reports that she went ashore in a fog ; 311 lives have been lost, and only 44 persons and portion of her mails have been saved.—The s. s. *Caledonian*, homeward bound from Bombay, went ashore near Cape de Gata, on the coast of Spain, her hold is full of water and it is feared she will become a total wreck. The crew was saved.

Berlin, 10th : The Emperor of Russia arrived here to-day The result of the interview between the two Emperors is anxiously awaited.

11th : His Majesty, the Czar of Russia, accompanied by Prince Gortschakoff, paid a visit to Prince Bismarck immediately on his arrival here.—A pacific influence is generally attributed to the Czar's visit.—The Chambers have voted the suppression of religious orders throughout Prussia.

Rome, 10th : The last week's debates of the Italian Parliament resulted in a motion blaming the leniency of Government towards the Bishops, and allowing the Exequatur to remain a dead letter. Signor Minghetti, President of the Ministerial Council, promised that legislation should be introduced to protect the State and administer the ecclesiastical property. He said that the relations between Italy and Germany were excellent. Finally a vote of confidence was passed.

London, 11th : The South Wales colliers are commencing to resume work on the masters' conditions.—In the House of Commons this evening the Hon. Mr. Robert Bourke, Under-Secretary for Foreign Affairs, announced that Government had that day received entirely satisfactory assurances from Berlin, and that Government considered there was no cause to apprehend that the peace of Europe would be disturbed.

12th : The following promotions have been gazetted :—To be Lieut.-Colonels : Major F. B. Campbell to the 14th Hussars, Colonel Cadwallader Adams to the 10th Foot, Colonel Hugh Rowlands to the 34th Foot, Lieut.-Colonel Joseph Jordan to the 41st Foot ; Brevet appointment : Lieut.-Colonel F. P. Mignon to be Colonel. In consequence of the death of General M. Barlow, Lieut.-General R. R. Robertson to be General, J. J. Basset to be Lieut.-General, C. E. Nugent to be Major-General. In consequence of the death of General Drummond, Lieut.-General S. Braybrooke to be General, Major-General Sir C. Reid to be Lieut.-General, Colonel P. A. Butler to be Major-General, Major F. N. Dore to be Lieut.-Colonel. In consequence of the death of Major General J. C. Brooke, Colonel E. W. D. Bell to be Major-General, Major E. D. Harvest to be Lieut.-Colonel. In consequence of the death of General J. Briggs, Lieut.-General Hope Dick to be General, Colonel William Sankey to be Major-General, Major Alfred Wright to be Lieut.-Colonel. In consequence of the death of General the Earl of Carnwath, Lieut.-General Sir C. T. VanStraubenzee to be General, Major-General Sir Charles Staveley to be Lieut.-General, Colonel Edmund Wood to be Major-General, Major Robert Douglas to be Lieut.-Colonel.—It has been reported from Berlin that a discovery has been made of the existence of a conspiracy to assassinate Prince Bismarck and Dr. Falk, the Minister of Public Instruction.—The Russian Government have granted concessions for railways to be laid between Tiflis, Bakon and Tiflis Djulfa.

13th : The Marquis d'Harcourt has been appointed to succeed the late Comte de Jarnac as French Ambassador at London.—The semi-official press of Berlin emphatically affirm the pacific intention of Germany, and declare that relations with France have never been more friendly since 1870.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore, 10th* :

For Southampton.—Gen. and Mrs. Gell and infant, Mrs. H. H Lee, Miss Moysey, Mrs. Blaikie, Mrs. Woolcombe, Mr. Slynn, Mr. and Mrs. John and three children, Mr. and Mrs Hathway and infant, Mr. and Mrs. Baylis and infant, Mr and Mrs. Darnton, Mr. William Gray, Mr. G. F. Taylor, Mrs. Greig, Major and Mrs. Clarke and child, Mrs Cleveland and two infants, Mr. T. E Dunn, Mrs. Fane and two children, Mr. Sim, Mrs. Marryat, Miss Slynn, Mr. H. Dyce Paterson, Mr. Shcen, Captain and Mrs. Clarke and two children, Mr. and Mrs. Chas McIver and two children, serjeant and party of seamen, Captain H. H. Taylor, Mr Wilson, Mr. H. T. Ball, Mr. Bulford, Mr. Limjee D. Furdoonjee, Mr. Bullock, Mr. Fox, Mr. J. Osmond, Mr. E. Hawkins, Mr. J. Dowdney, and Mr. J. Angus.

For Brindisi.—Mr. and Mrs. A. J. Elliott and two children, Col. and Mrs. Jacob, Mr. R. Thompson, Colonel Fife, R. E., Mr. C. Hordern, Mr G. Warwick, Mr. F. W. Lawson, Lieut.-Col Berthon, Mr. George Walkart, Sir Charles and Lady Reid, Mr. N. R. Cumberlege, Mr. C. M. Connell, Captain Frank Montague, Captain Farwell, Mr. J. Husband, Mr T. J. Cookson, Mr. T. J. Handford, Messrs F. and H. Dabell, Mr. Hawkins, and Col W. J. Ward.

For Venice.—Captain and Mrs. Shaw and infant, Mr. C Currey, Mr. R. B. Reynolds, Mr. E. Hyde, Mr and Mrs. Williams and son, Mr. and Mrs. O'Nölke and two infants, Mr. Ruelberg and infant, Mr. Charles Croom, Surg. Major Cookson, Mr. D McIver, Mr and Mrs Metcalfe, Major Trevor, Mr. Peach, and Mr. Cruickshank.

For Malta.—Lieut.-Col. and Mrs. Glasfurd and three children.

For Ancona.—Major Durand.

For Suez —Mr P. Fachiari, H. H. Prince Czewertynski and courier.

For Aden.—Mr. and Mrs. Carvalho, Mr. A Carvalho, Vet. Surg. Thacker, Major and Mrs. Evan Smith, Mr. G. Peck and Mr. Joseph Yeardley.

Per Str. *Nasarino, 8th* for Liverpool :

Mr. J. Burn, Mr. C. Comyn, Mr. H. M. de Courcy, Mr. Draper, Mr. and Mrs. Duxbury, three children and ayah, Mr Edwards, Lieutenant Colonel W. A. and Mrs. Franks and four children, Mr. N. Howard, Mrs. Hodnett, Mrs Hughlings, Colonel D. and Mrs Hutcheon, Mr. C H. Lepper, Mr. and Mrs. Luke and two children, Mrs. Maynard, Mr Moyer, Mr. and Mrs T. H. Moore and child, Captain Macartney, Mr and Mrs J. Nugent, child and servant. Miss Price, Mr and Mrs. J. G. Pilcher, three children and native servant, Mr. H. Palmer, Captain J. Rutherford, Lieutenant D. P. Robertson, Mr. Rowbotham, Mr. Rogers, Mr. St Martin, Mr. W. Stevens, Mr. G. A. Summers, Mrs. Urquhart and three children, Captain C. F. H. L. Way, and Mr. O. Ward.

PASSENGERS ARRIVED.

Per Str. *Macedonia, 8th*, from Liverpool :

Mr. and Mrs. W. F. Melvin, Mr F. H. Hall, Mr. and Mrs. Thomas Walker, Mr. and Mrs. Charles Kings, Mr R. Huge, Mr. John Robinson, Mr J. N. Robinson, Mrs. M. A. L. Pinsent and five children, Mrs. J. A. Ross and infant, and Mrs. Rose Mary.

Per P. and O. Str. *Geelong, 13th* :

From Southampton.—Mr. L. T. Jefferson, Mr. T. S. Anderson, Riding Master Marshall, Mrs Reade, Mr. G. Coates, Mr. E. Dnalb, Mr. J. Johnson, Mr. E. Brandwood, Mrs. R. Murray's European servant, Mrs. Watson and child, Sub-Commander W. Clews, Lieutenant H. T Faithfull, Lieutenant E. A. Smith, Mrs. Bignell, Mr. H. S. Symons, Dr. H. G. Smyth, Mr. Jaddo Nath Doss, Mr. Guish Chunder Roy, Mrs La Touche, and Miss La Touche

From Suez.—Mr. M. Quinimante, and Mr. W. W. Bailey.

Domestic Occurrences.

MARRIAGES.

REINOLD—WATSON—May 8th, at Holy Trinity Church, Poorundhur, by the father of the bride, Ed. K. Reinold, C. E. Irrigation Department, to Margaret J. L., second daughter of the Rev. G. A. F. Watson, Chaplain of Poona.

SCOTT—GARDINER—May 5th, at Holy Trinity Church, Kurrachee, by the Rev. W. Clarke, Mr. Alan Cameron Scott to Miss Edith Mary Gardiner.

DEATHS.

HEWETT—April 17th, at Penang, Mr Thomas Douglas Hewett, late Purser Indian Navy, aged nearly 45 years.

DECRUZE—May 10th, at Poona, Anna, wife of Mr. Jacques DeCruze, Catechist, C. M. S., Sharanpur, aged 18 years.

Advertisements.

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Bombay, 12th September 1874.

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